

The Relationship Between State and Society: Managing Poverty Through Local Wisdom

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ABSTRACT

State and society must support one another to manage the poverty in order to reach welfare. Society tries to fulfill basic needs by implementing their local wisdom. On the other hand, state supports the society by give facilities and access to preserve traditions and to adapt them to the dynamic era. Having Banyusoca, Pilangrejo, and Planjan as the location of study cases, this article points out that local wisdom is not only used to empower society but also used to manage poverty that has been an endless scourge.

Keywords: Poverty, Local wisdom, State-society relationship

ABSTRAK

Negara dan masyarakat harus saling mendukung dalam mengelola kemiskinan dalam rangka mewujudkan kesejahteraan. Masyarakat berusaha memenuhi kebutuhan dasar dengan mengandalkan kearifan lokalnya. Sedangkan negara mensupport dalam bentuk fasilitasi dan akses dengan tujuan membuat tradisi turun temurun adaptatif dengan dinamika zaman. Mengambil lokasi studi kasus di Desa Banyusoca, Pilangrejo, dan Planjan, tulisan ini ingin menunjukkan bahwa kearifan lokal yang membuat masyarakat berdaya juga dapat digunakan untuk mengelola kemiskinan yang selalu menjadi momok tak berkesudahan.

Kata kunci: Kemiskinan, Kearifan lokal, Relasi negara masyarakat

INTRODUCTION

Ideally, a state should be present to guarantee its society's basic needs (Loomis, 1943). However, in its practice state has limitation to fully support its citizens' basic needs. This limitation triggers poverty - a term that refers to people who have limited access to fulfill their basic needs.

The relationship between a state and its society in modern government organization is a win-win solution process to optimize the benefits of both parties (Newton & Van Deth, 2005). Therefore, with limited resources, a state and its society participate to fulfill the basic needs. One of the ways is by involving private sectors to achieve welfare.

For years, three villages in Gunungkidul Regency - Banyusoka, Planjan, and Pilangrejo - have been participating together with the state to fulfill their basic needs. The society in those villages has been keeping their local wisdom from their ancestors to survive. Interestingly, the three villages are located in the disaster-prone area. As a result, the civilization values are responsive to disasters that may come at anytime. In this situation, the state's role is to support and to facilitate local wisdom preservation and then adapt it with the recent times situation- particularly to free the society from poverty.

Having the case study in the three locations, this article is aimed at pointing out that society is the state's good partners to achieve welfare. Civil society's character - community oriented - will form a civilized community if it is well managed (Hikam, 2005). This group is the feature of modern society that sets the state to work minimally without reducing its work quality.

THEORETICAL FRAMEWORK

The discussion on the relationship between state and society will be divided into two approaches. *Firstly*, it will discuss the concept of being poor and how the state and the society are hand in hand to eradicate poverty using an instrument called local wisdom. This instrument is flexible to be applied during unfriendly nature condition (mitigative process). *Secondly*, it will explain about the description of state-society relationship. In this part the article will discuss how the society fulfill their basic needs and the relation pattern of the state and the society.

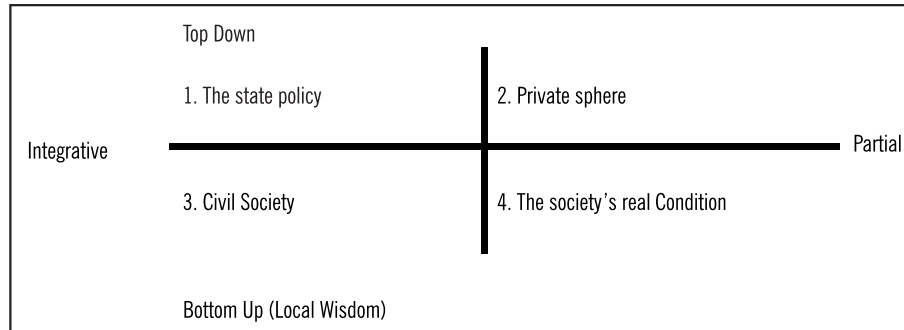
1. Upgrading the poor's grade

It is impossible to completely eradicate poverty. Fulfillment of basic needs is one of the most crucial right of the citizens yet the most difficult affair to deal with. The problem of basic needs fulfillment is one of the state's hardest duties. On the other hand, the state needs poverty as a counterweight in running a dynamic governance. In the absence of poverty, the role of accessibility and welfare guarantor through regulation can not be executed. Therefore, the most realistic thing that the state or poverty observers can do is upgrading the grade of the poor through various programs-not freeing them from poverty.

There are various programs that can be employed to upgrade the poor's grade which are set by various parties. In government level, the PNPM-Mandiri program (National Empowering Program For Independent Society) is a superior policy. This program is a transformation from poverty mitigation program which was launched in the early days of the reform era. Private sectors also take part in raising the grade of the poor. Corporate Social Responsibility (CSR) program initiated by national and multinational corporations is an example of private sector's concern on poverty. In line with that, the society empowerment run by non-politic organization, groups of interest, or efforts done by the society civilization called local wisdom also contributes to the policy of poverty in Indonesia.

The effort to raise the grade of the poor is basically divided into 4 variants (Widhyharto, 2009). The variants are divided based on the handling models (top down and bottom up) because they serve as regulations set up by a structured state with its integrative scope because every poor citizen will be affected by the implication of the state's decision.

Secondly, private spheres set up by the society are private oriented although they collaborate with the policy maker (the state). Any decision made by this sphere is usually top-down because it is usually adapted with internal structuring and is partial because the poors who are going to be upgraded have limitations.



Source: Widhyharto; 2009

FIGURE: VARIANT MODEL TO UPGRADE THE POOR'S GRADE

Fourthly, the society's real condition is in the partial scope due to the limited economic and social capital and it employs bottom-up model by relying on local wisdom that has become the preserved culture in society's tradition. The society tries to survive with their hereditary tradition.

On the other hand, one of the factors that hinders the effort to minimize poverty is being at risk of disaster and society's unpreparedness to face that possibility. Consequently, a region in which its people are not ready to face the nature condition will be difficult to be alleviated and to be released from poverty due to the absence of local wisdom that can respond to disaster. On the other hand, a region that has social capital as its mitigation system will have no difficulty to free its society from poverty.

Researchs that had been done was limited to identifying the pattern of upgrading the poor's grade in the four quadrant- or at least limited to retaining the poverty level through traditions and customs. They are academically called local wisdom which has been hereditary preserved and has become a part of the social values. This research focused on identifying local wisdom which has been developed among the society of a prone-disaster area and that has flexibility to crisis that may occur any time (read: mitigation system).

Objects that will be mainly discussed are ten basic needs based on MDGs (Millenium Development Goals) measure. *First*, food quality. *Second*, health access and health quality service. *Third*, education access and education service quality. *Fourth*, access to work oportunity. *Fifth*, access to housing service. *Sixth*, access to clean water and sanitation. *Seventh*,

assurance of ownership and land control. *Eighth*, the condition of natural resources and environment. *Ninth*, security assurance. *Tenth*, participation.

RESEARCH METHODS

This research used descriptive analytic design. The object that was studied was the coordination of assistance. The technique in collecting the data was through observation, interview with the respondent, written answers, and documentary study. The primary data were obtained through observation, interview, direct and indirect written answers from all subjects in the scope of coordination of assistance. The secondary data consisted of documents – notes, archive, and report – that are used to test the data accuracy and the information was obtained through triangulation.

RESULT AND ANALYSIS

1. Gunungkidul's Local Wisdom

Any state will face difficulty in eradicating poverty. Therefore, what a state can do is only managing poverty (read: alleviating poverty). *First*, by retaining its level. *Second*, by increasing the poverty indication slowly. Both are the ways that a state can do to manage poverty in order to achieve welfare.

First, by maintaining the level of the poverty, a state focuses on decreasing the poverty percentage or at least retaining the percentage level. It is not done by decreasing the poverty indicator, but by running various programs to alleviate poverty. The programs can be sectoral as well as structural.

Second, by increasing the poverty indicator, a state will be encouraged to improve welfare. The minimum standard of welfare will rise. One of the indicators of being poor is when one has an income less than two dollars a day. By raising the indicator, one is named poor when the income is less than three dollars, so the state will be motivated to upgrade the poor's grade. It is done by means of various programs to give people opportunity to earn more than three dollars every day.

2. Learning from Gunung Kidul

One of the variants to manage poverty can be done through hereditary traditions. In this level, local wisdom used to read the nature signs and to make friend with environment creates a strong bond among neighbors. Society members are not only required to be empowered through a program set by the state, but also through their local wisdom. The position of a state in this level is to facilitate and to support local wisdom in order to be able to adapt with the times (Pierre & Peters, 2000). The aim is to enable the access to fulfilling the ten basic needs according to MDGs.

In Gunungkidul, there are three disaster-prone areas that become the research objects (Djoharwinarlien, Sastriyani, & Widhyharto, 2010). Disaster-prone areas were chosen to get local wisdom used to manage poverty and which is flexible to respond nature condition. *First*, Banyusoca Village, located in Playen Sub-district, has potential to experience earthquake because there is earthquake fault in Oyo-Opak River. *Second*, Pilangrejo Village, located in Nglipar sub-district, is a landslide-prone area because its soil contour has karst hilly pattern. *Third*, Planjan Village, located in Saptosari Sub-district, is prone to draught because the location is on the coastal area and is on the hilly limestone so it is difficult to absorb water. In addition, this area has low rain fall.

(see table)

Based on the table above, it shows that the three villages were the research objects that have local wisdom that becomes one of the variants in managing poverty along with the state's programs and facilities. It is proven in each element of MDGs basic needs. However, the village's character and condition color the basic needs fulfillment in each location. There are ten models of local wisdom related to the state and in the context of Gunungkidul society.

First, in term of foods quality fulfillment, people in this area still have barns in the village or in their house. The barns are used to store food supply untill the next harvest. Besides, the people are accustomed to consume staple foods other than rice such root crops. In Planjan village, the residents preserve foods such as root crops and *gebleg* as food supply during the drought and when the agricultural products can not be

TABLE OF LOCAL WISDOM FORM BASED ON BASIC NEEDS

Component of basic needs	Local Wisdom Forms		
	Banyusoca (prone to earthquake)	Pilangrejo (prone to landslide)	Planjan (prone to draught)
Foods Quality	<ul style="list-style-type: none"> • Store harvest crops in the barn and at home • Have extra saving of cattles, perennials, or cash • Have other business in the field after harvest (example: planting vegetables) 	<ul style="list-style-type: none"> • Have a living barn as a food alternative besides rice (root crops, fruit, perennials, and cattles) • Planting crops with intercropping system 	<ul style="list-style-type: none"> • Consumption of foods that do not only relies on rice • Store food materials until the next harvest by drying them
Health Access and Quality of Health Service	<ul style="list-style-type: none"> • Relies on natural medications to relieve minor illness • The government facilitates local midwives and Health Centers 	<ul style="list-style-type: none"> • Tradition of taking herbal drinks to cure illness and to stay healthy • Accessible Health Centers and midwives. 	<ul style="list-style-type: none"> • Relies on herbs for medicines • Health Care Center is available in hamlet level
Access to Education and Quality of Education Service	<ul style="list-style-type: none"> • Village facilitates affordable schools. 	<ul style="list-style-type: none"> • In villages, schools are only available until secondary level, so most people only have secondary degree. 	<ul style="list-style-type: none"> • Most people are secondary school graduates because high schools are far.
Access to work opportunity	<ul style="list-style-type: none"> • In addition to being farmers, people have side jobs in trading and in animal husbandry. 	<ul style="list-style-type: none"> • Junior High School and Senior High School graduates generally seek jobs in the city while farming. 	<ul style="list-style-type: none"> • Farm field is narrower so it triggers productive workers to work in the city with relatives' help
Access to Housing Service	<ul style="list-style-type: none"> • House construction in earthquake-prone area is supported with trees planted in the field 	<ul style="list-style-type: none"> • Social gathering to conduct lottery on bricks, roof tiles, etc. • Building house by mutual aid (without being paid). 	<ul style="list-style-type: none"> • Social gathering to conduct lottery on bricks, roof tile, etc. • Building house by <i>gotong royong</i> (mutual aid without payment) • People build houses with self-help and support from their relatives
Access to clean water and sanitation	<ul style="list-style-type: none"> • A myth of not allowed to urinate under trees appears • Forestation in the village's vacant land 	<ul style="list-style-type: none"> • Family Welfare Education (PKK) is facilitated by the village to support society's healthy life • The village provides fund to raise ground water and the society work together on it 	<ul style="list-style-type: none"> • During drought people buy water provided in government's tank • Have water storage as supply during drought
The assurance of land tenure and land authorization	<ul style="list-style-type: none"> • Land tenure (for land planted with perennials) is authorized by the state • The society make use of forest as agricultural land 	<ul style="list-style-type: none"> • Generally people cultivate their land that they inherit or buy 	<ul style="list-style-type: none"> • Farmers cultivate their rationed land or their own land
The condition of natural resources and environment	<ul style="list-style-type: none"> • Maintain water sources • Cultivate land with terracing system 	<ul style="list-style-type: none"> • <i>Rasulan</i> ceremony is a thanksgiving for the harvest to appreciate the nature • Landslide-prone areas are planted with bamboo trees or perennials and seasonal crops on the sidelines 	<ul style="list-style-type: none"> • Terracing system • Combining perennials and seasonal crops
Security assurance	<ul style="list-style-type: none"> • Night patrol • <i>Kentongan</i> (drum made from bamboo or wood which is struck to sound an alarm) 	<ul style="list-style-type: none"> • Theft rarely happens because the residents are mostly native people • Settlement of disputes are facilitated by the head of village as the senior resident 	<ul style="list-style-type: none"> • A system of night patrol
Participation	<ul style="list-style-type: none"> • <i>Gotong royong</i> (Mutual aid) 	<ul style="list-style-type: none"> • Having <i>gotong royong</i> (mutual aid) in various activities or celebration 	<ul style="list-style-type: none"> • <i>Gotong royong</i> (Mutual aid) • Most of the residents have family relationship

Source: Primary Data

counted on.

Second, the fulfillment of health service and quality is done by giving herbal medicines to deal with minor illnesses. However, people start to seek for medical help to midwives or health centers available in the village and in the sub district. The state supports by providing access to affordable location and health expense for the local people, especially the poor ones.

Third, assuring education access and service are made affordable for people by providing Elementary Schools and Junior High Schools in the village and in the sub district. However, many people only completed secondary school because the state's ability to provide education is limited only to that level. In average, people who could finish Senior High School/Vocational High School have to leave their village, and it can only be accessed by those who come from welfare family.

Fourth, access to job opportunity for the villagers is managed independently by the society and the local government. People who inherit agricultural land usually continue their parents' occupation as farmers. Or while waiting for planting season and harvest, people look for a job in the city as a construction worker, a merchant, etc. The local government also provides Work Training Center (BLK) to facilitate productive workers who want to get skills in specific fields such as workshop, sewing, etc.

Fifth, access to housing in this area relies on *gotong royong* (mutual aid) activity. It means that houses are built by society's mutual aid. The owner of the house only provides building materials and perfunctory foods for people who help building the house. In addition, people also have social gathering to conduct lottery for bricks and roof tile as alternatives to fulfill housing needs. It should be noted that In Banyucosa, people's houses are built with earthquake-proof construction; people of Pilangrejo avoid hills that are prone to landslide in building their houses; people of Planjan complete their house with *gumbeng* to stock water.

Sixth, access to clean water and sanitation is done with each village's way. Banyucosa residents, who have abundant water supply because of its near-to-river location, maintain the water quality by keeping the local myth-urinating and defecating are prohibited to be done in inappropriate places. Meanwhile, Planjan residents, who have low rainfall usually

have water supply and live with the habit of saving water.

Seventh, assurance of land tenure and land authorization for the residents are not too complex. Residents who are farmers usually cultivate Indonesia's Forest Company's land (Perhutani), inherited land, *lungguh* land (arable land given to royal officials as salary), or purchased land. On the other side, the residents find it easy to access homes because their area has relatively low density. The residents generally still dwell in fulfillment affairs and they still do not get access to building permit.

Eighth, the condition of natural resources and disaster-prone environment make the residents cautious. In Pilangrejo, which is a landslide-prone area, the residents plant perennials before using the sidelines for seasonal agriculture. Its purpose is to maintain the stability of land contour. In Planjan and Banyusoca, the residents value water by making terracing system in the agricultural process.

Ninth, security assurance is obtained by applying rotating patrol system. In addition to avoiding theft of harvest crops and valuable property, rotating patrol also functions as disaster mitigation. Banyucosa residents use *kentongan* (bamboo drum to sound an alarm) as an alarm tool when earthquake takes place.

Tenth, the residents participation is showed by having the cultures of *gotong royong* (mutual aid) and consensus agreement in discussions, dispute settlement, and social events such as ceremony, funeral, etc. Mutual aid system is chosen as one of the patterns that has the least conflict potential. However, this system is often coopted by the local elites due to patriarchy and feudalism culture that are still embraced by the locals.

CONCLUSION

Poverty management is the duty of state and society. A good relationship of both parties is a good beginning to fulfill the access to basic needs. Villagers may rely on the local wisdom to survive. This can be done by having food diversification and spare barns, and by preserving *gotong royong* (mutual aid) culture, rotating patrol, and *sambatan* (splice).

However, it should be noted that local wisdom needs to be adapted to the recent times. At this point a state can take part by providing supporting facilities to the village residents. It can be done for example by provid-

ing school and health facilities that extends to remote areas. Education system can not merely rely on local wisdom and health can not rely on taking herbal drinks or consuming herbal medicines. State needs to provide affordable schools and health centers. This process is called state and society-role taking.

Another thing that needs to be noted is that a state manages poverty carefully. Policy and poverty program should lead to society empowerment, not be trapped in philanthropy. If the relationship between state and society is philanthropic, it will not only spoil the society but also will destroy the values of local wisdom that has been developed since long time ago. The destroyed values will change the values and destroy the social capital that has been nurtured from generation to generation. If the social capital is destroyed, the relationship between the society and the state will eventually vanish.

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